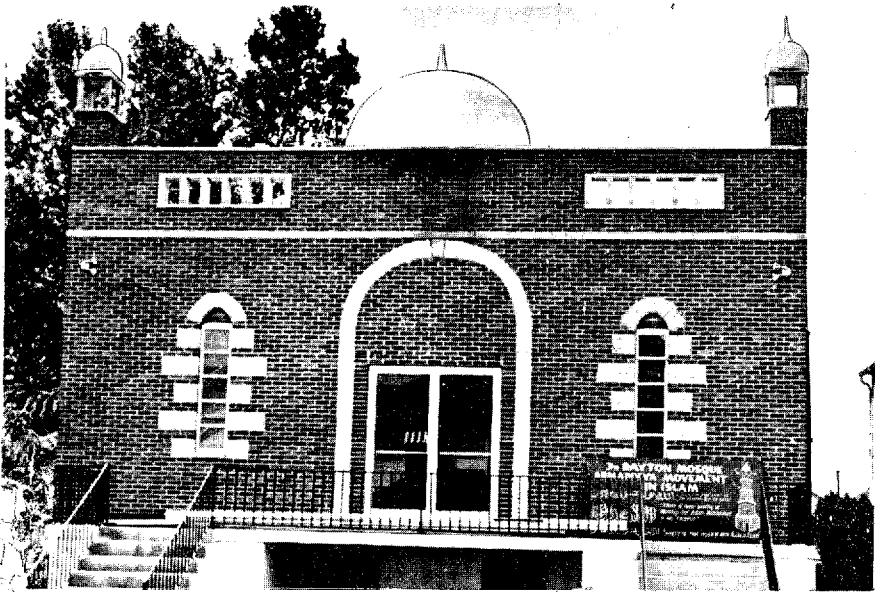


لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُهُ  
إِنَّا إِلَهُيْنِ عِندَكَ اللَّهُمَّ الْإِسْلَامُ



# THE MUSLIM SUNRISE

*A Magazine devoted to the cause of Islam*

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APRIL - MAY 1971

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HAZRAT MIRZA GHULAM AHMAD  
(THE PROMISED MESSIAH)

## THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded by Hazrat Mirza Ghulam Ahmad of Qadian, India, in 1889. He claimed to be the Promised Messiah and to have come in the spirit and power of Jesus, regarding whom he made the startling discovery that he escaped death on the cross, migrated to the east, and conveyed his message to the lost tribes of Israel in Afghanistan and Northwestern India, and died a natural death at the ripe old age of 120, and was buried in Srinagar Kashmir, where his tomb is still to be found.

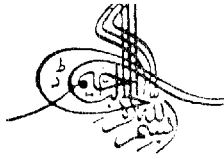
Like all Divinely appointed Teachers, Hazrat Ahmad met with strong opposition from his relatives, co-religionists and compatriots. But despite bitter opposition and persecution, his following increased daily and numbered hundreds of thousands during his very life-time. The movement has now a network of well-organized Missions all over the world, and a number of Mosques built in Europe, America and Africa.

His first Successor was Hazrat Maulvi Nurrud din, a devoted follower; the second was his Promised son, Hazrat Mirza Bashiruddin Mahmud Ahmad and his present Successor is Hazrat Mirza Nasir Ahmad, his Promised Grandson.

After the partition of India in 1947, the Headquarters of the Movement moved from Qadian to the newly-built town of Rabwah, West Pakistan.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH  
THE GRACIOUS, THE MERCIFUL

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## THE MUSLIM SUNRISE

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APRIL - MAY 1971

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TO SIN IS HUMAN, TO FORGIVE, DIVINE

Sin, A Poison; Repentance, Its Antidote

Explaining the philosophy of sin, the Promised Messiah, peace and blessings of Allah be on him, says:

"While human nature is endowed with many good qualities, it has a weakness, too, it is prone to sin. The Almighty God did not, however, create this tendency to sin in man to damn him to eternal perdition, rather, He placed it in him to manifest His attribute of Forgiveness. Sin, surely, is a poison, but through "Tauba" (repentance) and "Istighfar" (seeking forgiveness of God), it turns into an antidote. The same sin, as a result of penitence and repentance, becomes a means of improvement and progress. It extirpates the ego or evil self in man and uproots conceit, pride and vanity." (Chasma-i-Malifat, p. 46)

"Remember there is none as forgiving and Merciful as God. Have firm and perfect faith in the Truth that Allah can and does forgive all sins. He says that if there remains no sinner in the world, He will create another people who will commit sin and He will forgive them. Among the various attributes of God is His attribute of Forgiveness and Mercy. So, remember sin is a deadly poison, and repentance and asking forgiveness is its antidote.

The Holy Quran says, "Allah loves those who repent and turn to God and desire to be purified." There is wisdom behind everything. Had not Adam committed sin and repented and turned to God, he would not have won the title of "Safiullah" (the chosen one of God). If man found himself as innocent as a new-born child and could find no sin in himself, he would have become the victim of pride, which is the worst sin - the sin of Satan, who thought that he

committed no sin, so he became Satan.

God's wisdom and purpose behind man's committing sin is to break his pride, When man commits sin, he confesses his weakness and turns to God . . . So, when you happen to commit sin, repent and turn to Allah, for repentance is the antidote of the poison of sin. Turn to God in humility, anguish, and agony, so that you may be shown mercy.

Had there been no sin, there would have been no improvement. When one realizes that he has committed sin and is guilty, he turns to God, who then has mercy on him and he improves and progresses." (Malfuzat, Vol. IX, pp. 38, 39)

### A SIGN OF THE ACCEPTANCE OF THE PRAYER OF HAZRAT KHALIFATUL-MASIH III



KHALIFATUL-MASIH III

One Mr. M. Fazl Din, of Pakistan, who does some business in Liberia, West Africa, writes that the Government of Liberia passed a law that anyone willing to run a firm in Liberia shall have to deposit an amount of ten thousand dollars in the bank. As he had gone on a trip to Pakistan and also accompanied Hazrat Khalifatul-Masih during his tour over Europe and visited Frankfurt, Switzerland, Copenhagen, etc. in his company, he had undergone a lot of expenditure, and, consequently he did not have ten thousand dollars to deposit. In his embarrassment he wrote to Hazrat Khalifatul Masih requesting him to pray for him. He received a reply from Hazrat Khalifatul-Masih to the following effect: "I have prayed for you. Allah will remove your difficulties."

The last date for depositing the money was drawing near, so he was greatly perplexed. But as a result of Huzoor's prayer, his business flourished rapidly and soon Allah blessed him with a profit of more than the required amount. He wanted to deposit the money in Germany from where he bought goods. When he went to Germany to deposit the money, he was told by the manager of the bank that they did not accept dollars; he should have to exchange his money into francs to deposit it in their bank. Thinking that it would

cost him a lot of exchange fees, in depositing and then again withdrawing, he gave up the idea of depositing the money there, and left for the airport. On the way, he felt that he left his money bag in the bank. So he went to the bank again, where, fortunately, he found his money and came back to the airport with the money. But in the meantime the plane had left, and he was very much perplexed. Thinking that it would not be proper to move about with such a big amount of money, he made up his mind to deposit the money in some bank, at any cost. So he went back to the bank, and when he talked with the exchange officer, he was surprised to learn that according to the present rate of francs and dollars in depositing and withdrawing the money he would not be a loser, rather, would be a gainer by more than eight hundred dollars. He thanked Allah Who, through the prayer of Hazrat Khalifatul-Masih, changed the apprehended loss into profit. When he went back to Liberia, he was surprised to learn that the Government had repealed the very law that required depositing ten thousand dollars for running a firm. "All these were the miraculous effect of Hazrat's prayer, I believe," he said. "It was not the result of any effort on my part," he added. (Alfazi, Jan. 13, 1971)



Address of the Present Head of the Ahmadiyya Movement  
Hazrat Khalifatul-Masih III at Sierraleon

THREE PROBLEMS OF HUMANITY

AND THEIR SOLUTION

Having visited Nigeria, Ghana, Ivory Coast and Liberia, Hazrat Khalifatul-Masih visited Sierraleon where he was given a grand reception by the Jamat. In his address at the Reception he, at the very outset, told the members to rejoice that, for the first time in the history of the Ahmadiyya Movement and that of Sierraleon, the Khalifa (Successor) of the Promised Messiah, peace be on him, had landed at their country. At this, the atmosphere resounded with shouts of "Allahu Akbar" (Allah is the Most Great) and "Khalifatul-Masih Zindabad" (Long live Khalifatul-Masih). Expressing his exceeding delight at being in the midst of his spiritual sons and daughters, he said that one of the reasons of his delight was that he saw on every face the light of the truth of the Promised Messiah, peace and blessings of Allah be on him, who came in fulfillment of the Prophecy of the Holy Prophet Muhammad, peace and blessings of Allah be on him, and reflected the latter's light so perfectly that the Day of the Glory of his light has now dawned.

Dwelling upon the purpose of the advent of the Promised Messiah, peace and blessings of Allah be on him, he said that the Promised Messiah came to win the final Victory for Islam and to establish its predominance forever in the world. The world, however, did not like it and used all its forces to silence this Voice. But it was a Divine Voice, so it could not be silenced. It reached the farthest ends of the earth, and "Today," he said, "I am hearing the echo of this Voice in Sierraleon." The atmosphere again resounded with slogans of "Allahu Akbar" and "Islam, Ahmadiyyat and Khalifatul-Masih Zindabad."

Hazrat Khalifatul-Masih then said: "Humanity is now facing three problems, the solution of which lies in Islam and Ahmadiyyat alone. The first is the problem of establishing equality of mankind. By saying, 'I am but a human like you,' the Greatest Benefactor of mankind, Muhammad, peace and blessings be on him, practically established the equality in dignity of humanity which is the fundamental of peace. After the conquest of Mecca, he declared that if the chiefs of Mecca, who looked down upon Bilal, (a companion of the Holy Prophet, once a slave of the Meccans) wanted security,

they should take shelter under the banner of Bilal (Allah be pleased with him). Thus on that day it was established that in future all men shall be regarded as men. Neither the Russians nor the Chinese, neither the Americans nor the Europeans, shall be allowed to look down upon God's children on the surface of this globe. We are here to win the hearts of the people of Africa for Islam, and this conquest will be achieved through love, affection and by the light of reason and argument.

"The second problem is the problem of equitable and wise distribution of wealth. The capitalistic and the communistic systems have both failed to realize the true significance of this problem, and hence they have both failed to find out its solution. Islam alone has realized the true significance of the problem and so it alone presents its solution. Islam says every individual has the right to have the necessary facilities to develop his God-given faculties and powers. If he is not allowed this facility, he is oppressed. Islam is the comrade and helper of all such oppressed people and undertakes the responsibility of supplying their needs. So Islam alone has the solution of this problem. No other religion, philosophy or 'ism' can solve it. On this, the atmosphere again resounded with slogans.

"The third is the problem of establishing a living relation with the Almighty God Who is the Source of all light, power, strength and knowledge. Here again, we alone can present the solution, since we alone have living relation with Him. We have witnessed His Might and Power, His Majesty and Glory and the faith-inspiring manifestation of His love with His creatures. We have practically experienced that He hears and answers His servants' supplications, and bestows tranquility upon the heart, sometimes by sending down revelations several times in one night." Here he mentioned the case of a Pakistani Ahmadi lady who, during the war between Pakistan and India in 1965, was given consolation by God in regard to her son, by three consecutive revelations in one and the same night. First, Allah said to her, "I will protect Pakistan." Then He said, "I have sent angels to the Sialkot region for its protection." And then again Allah said, "I will protect thy son." Her son was a major in the army, fighting for Pakistan at that time. Slogans of "Allahu Akbar" and "Islam and Amadiyyat Zindabad" again rent the sky. "Our God," said Hazrat Khalifatul-Masih, "is a living God; He shows His face to His servants."

Hazrat Khalifatul-Masih then called those who had not as yet accepted Islam to come forward, and experience these

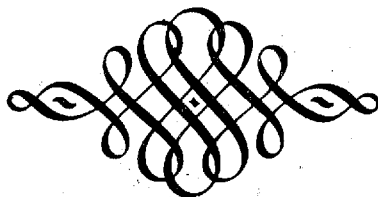
blessings through Islam and Ahmadiyyat. He said, "Through love of Muhammad, peace and blessings of Allah be on him, we have seen such manifest signs of God, which show that Allah loves us, and we are those who follow the right path shown by Muhammad, peace and blessings of Allah be on him."

In conclusion he said:

"I WARN AMERICA, RUSSIA, CHINA, EUROPE AND OTHER COUNTRIES, AND ADMONISH THEM ONCE AGAIN, AS I ADMONISHED ONCE BEFORE, (DURING EUROPEAN TOUR IN 1967)," AND SAID:

"COME FORWARD AND MAKE PEACE WITH YOUR CREATOR AND PRESENT YOURSELVES BEFORE HIM IN HUMILITY. REMEMBER, IF YOU DO NOT TURN TO GOD, THE TIME IS COMING WHEN YOU WILL BE WIPED OUT OF THE SURFACE OF THE EARTH. GOD OF MUHAMMAD, GOD OF ISLAM IS YOUR TRUE SAVIOUR. TURN TO HIM AND BE BLESSED WITH SALAVATION." THE ATMOSPHERE AGAIN RESOUNDED WITH SLOGANS.

After this majestic address, members presented some gifts to his Hazrat which he gladly accepted, and assured them that he would always remember them in prayer. He then offered a fervent prayer, and the meeting came to an end. He then visited the tomb of Maulvi Nazir Ahmad Ali (Allah be pleased with him), a Pakistani Missionary who served in Sierraleon as a missionary for a long time and died and was buried there.





## PILGRIMAGE TO MECCA AND ITS BLESSINGS

Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul-Masih II

Second Successor of the Promised Messiah

(Continued from the last issue)



KHALIFATUL MASIH II

On the occasion of the Pilgrimage, hundreds of thousands of people gather at Mecca every year, worship and glorify God, bear witness before the world that the Faith brought by Muhammad, peace and blessings of Allah be on him, is still alive, and he has his servants all over the world to extol the glory of his Faith. Hajj (Pilgrimage) tells the world that blood still circulates in the veins of Islam; lovers of Muhammad still gather at the Islamic Center at the Holy City of Mecca to proclaim their relation with Islam and its Founder. They bear evidence to the fact that even today Muhammad, peace and blessings of Allah be on him, has followers all the world over, weak as they are, and that the pulse of the national life of the Muslims is still vibrating. This is the reason why Islam has made Hajj as obligatory as Prayer, Fast and Zakat (legal alms). Of course, the main spiritual purpose of Hajj is to teach men the lesson that they should, cutting off all worldly connections, become entirely God's. To enable men to materialize this purpose God has prescribed this institution of Hajj, and has made it incumbent upon every one who can afford to go to the Holy City of Mecca, leaving his home and worldly affairs, so that, he may practically demonstrate the spirit of sacrificing near and dear ones for the sake of God.

Islam recognizes the importance of both the body and spirit. Just as every person in the world has a body to preserve his soul, similarly, religion or spirituality, too, has a body to preserve it. This is why Islam has prescribed certain movements in Prayer. The real purpose of Prayer is, however, to promote love of God in the heart, to ponder over God's attributes and try to be imbued with those attributes, and mold life accordingly. These things apparently have no connection with folding hands, or standing erect, or bowing and prostrating. But, as the spirit or the soul cannot subsist without a body, God has prescribed certain movements and postures for Prayer. The religions which did not realize this truth, and so did not deem it essential for its followers to

have any physical movement in Prayer, gradually became indifferent to Prayer itself. In short, Hajj demonstrates that one has become entirely God's, cutting off all other connections with the world, and has seen God and thus achieved the purpose for which man was created. (To be continued)

For information and literature about the Ahmadiyya Movement contact:

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Washington, D. C. 20008

The Dayton Mosque  
637 Randolph Street  
Dayton, Ohio 45408

The Ahmadiyya Mosque  
4448 S. Wabash Avenue  
Chicago, Illinois 60653

The Ahmadiyya Mission  
147-20 Archer Avenue  
Jamaica, New York 11435

## THE PROMISED MESSIAH

Mirza Mubarak Ahmad

(continued from previous issue)



MIRZA MUBARAK AHMAD

Now I shall relate two instances of the Promised Messiah's spiritual charm and influence. Hazrat Maulvi Sarwar Shah Sahib relates:

"Once someone from Mardan came to Qadian to get himself treated by Hazrat Nuruddin Sahib, whose great reputation as a physician had reached him. This person was a bitter enemy of the Promised Messiah, peace be on him. For his place of residence at Qadian, he rented a house away from

the Ahmadiyya Quarter. When, by the Grace of Allah, he was restored to health, and was ready to return home, an Ahmadi friend of his suggested to him that he should at least visit the mosque. He agreed, but on condition that he should be shown round the Mosque at a time when the Promised Messiah was not there. He was, therefore, taken to the Mubarak Mosque when it was not the time for Prayer, and there was no one in the Mosque. But it so happened, that, as soon as he entered the Mosque, the Promised Messiah, peace be on him, happened to open the door of his house which opened into the Mosque and entered the Mosque for some purpose. The visitor glanced at the Promised Messiah, peace be on him, and as soon as he saw the luminous presence of the Promised Messiah, peace be on him, he was fascinated and losing all self-control, flung himself down at the feet of the Promised Messiah, peace be on him, and forthwith begged to be initiated into the Movement. (Siratul-Mahdi, Part I, Tradition 73.)

Hazrat Munshi Zafar Ahmad relates that, having taken initiation at the hands of the Promised Messiah, peace be on him, at Ludhiana, he stayed on there for some time. One Sufi (mystic) asked some questions of the Promised Messiah, peace be on him, and then enquired: "Can you make one see the Holy Prophet (peace and blessings of Allah be on him)?" The Promised Messiah said, in reply, "There are some conditions for seeing him", and then turning to

Hazrat Munshi Sahib, added, "Or he whom Allah blesses with His Grace may see him." Hazrat Munshi Sahib says that the same night he beheld the Holy Prophet, peace and blessings of Allah be on him, in a dream, and thereafter he saw the Holy Prophet, peace and blessings of Allah be on him, several times in his dreams. (Ashab Ahmad, Vol. IV, p. 92.)

In the time of every Prophet, Divine light and blessings descend in such profusion that the phenomenon may be compared to a heavy downpour. The same was the case with the Promised Messiah, peace be on him. He was Divinely appointed and the Divine light was bestowed upon him in a special measure possessing a special quality. It descended upon those, too, who lived with and near him, or were associated with him. Each received this light, according to his or her own spiritual calibre and capacity. The incident first mentioned testifies to this truth.

In this context, I shall mention three or four Companions of the Promised Messiah who came from different classes and sections of society. The truth is that, in accordance with a saying of the Holy Prophet, peace and blessings of Allah be on him, they were, as it were, heavenly stars, in accordance with their own respective capacities. In respect of firmness of faith, spirit of sacrifice and obedience they were imbued with the characteristics of the Companions of the Holy Prophet and served as models for future generations. As Jesus truly said, a tree is known by its fruits. Thus, the Promised Messiah's Companions, constitute proofs of his truth. First of all, I shall make mention of Hazrat Maulvi Nuruddin Sahib who, later, became the First Successor of the Promised Messiah and whom the latter extolled in his Persian verses. Regarding him, Hazrat Sahibzada Mirza Bashir Ahmad writes:

"When the Promised Messiah, peace be on him, started initiating people into the Movement, Hazrat Maulvi Nuruddin was the first to make the covenant of initiation. After his initiation he became even more devoted to the Promised Messiah, peace be on him, and after his demise he became his First Successor. The standard of his obedience and submission was so high and perfect that, concerning

him, the Promised Messiah, peace be on him, wrote, at one place, "He obeys me, even as the pulses obey the beatings of the heart." (Aini-i-Kamalat-i-Islam, p. 556.)

Once the Promised Messiah, peace be on him, who was in Delhi, sent a telegram to Hazrat Maulvi Nuruddin at Qadian, asking him to join him in Delhi. The scribe, on his own, worded the telegram as, "Come to Delhi without delay." When Hazrat Maulvi Sahib received the telegram, he was busy with his patients in his dispensary. He stood up, at once, and left for the carriage stand, without going home or furnishing himself with the expenses for and other requirements of the journey. When someone asked him how he was going to undertake a long journey without any provision or means for the journey, he said: "The Imam (Spiritual Leader) has called me, directly, to me: *"Come without delay"*, hence it is not permissible for me to delay my departure by a single moment. So I am leaving for Delhi in whatever condition I am." But God justified his trust in Him in an extraordinary manner. All the requirements of his journey were supplied, on the way, without any difficulty, through unexpected sources, and he presented himself before his Imam without any delay the following morning.

There was a simple villager, Baba Karim Bakhsh by name. He was not much educated, but like most Ahmadis he was wholly devoted to the Promised Messiah, peace and blessings of Allah be on him. On one occasion the Promised Messiah was delivering an address in the Mubarak Mosque. Those who came late were standing in rows at the back and as this caused a congestion the Promised Messiah, peace be on him, directed everyone to sit down. Baba Karim Bakhsh was proceeding to the Mosque by the lane leading to the Mosque. As soon as he heard this direction of the Imam, he sat down on his feet and started creeping towards the Mosque in that position. Later he explained that when he heard the direction to sit down, he thought that if he died while walking to the Mosque what answer would he make to God if He were to take him to task for disobeying the direction of the Messiah?" (Siratul-Mahdi, Tradition 741.)

There was another Companion, Mian Abdul Aziz, a village Patwari (Keeper of Land Records). He was one of the

early Companions of the Promised Messiah, peace be on him. He related an incident to Hazrat Sahibzada Mirza Bashir Ahmad, as follows:

"On one occasion, the Promised Messiah, peace be on him, had gone to Gurdaspur in connection with a law suit. He was ill at that time—suffering from severe dysentery, and had frequent motions. I stayed by him and supplied him with water for ablutions whenever he needed it. But he repeatedly said, 'Mian Abdul Aziz, please go to bed; I shall wake you up if necessary.' But I kept awake the whole night, lest I should fall asleep, and he should call me, and I should fail to hear him, and it should cause him trouble. In the morning, while sitting among his friends, he said in a happy mood, 'What a great blessing of God is upon me! Jesus, at a time of trial, repeatedly exhorted his disciples to keep awake and pray, yet they fell asleep (Matthew, 26: 39-46), whereas I, suffering only from an illness, asked Munshi Abdul Aziz, again and again, to go to sleep, but he kept awake the whole night for my sake and did not for a moment sleep.'" (Siratul-Mahdi, Tradition 701.)

Let me mention the instance of another Companion, Munshi Muhammad Rura, who was deeply devoted to the Promised Messiah, peace be on him.

Hazrat Mirza Bashir Ahmad Sahib writes:

"In 1915 or 1916", Mr. H. A. Walter, Secretary, Young Men's Christian Association, came to Qadian. He wanted to write and publish a book on the Ahmadiyya Movement. He expressed his desire to meet some devoted Companion of the Promised Messiah, peace be on him. So he was introduced to Munshi Muhammad Rura, in the Mubarak Mosque. At that time Munshi Sahib was sitting in the Mosque, waiting for the Prayer Service. Having been formally introduced, Mr. Walter asked Munshi Sahib: 'How long were you in contact with Mirza Sahib? What proof of his truth appealed to you most, and what feature of his character impressed you more than others?' Munshi Sahib said very simply: 'I knew Mirza Sahib even before he claimed to be the Messiah. I have never seen such a holy and luminous countenance. For me his luminous appearance and magnetic personality constituted the greatest proof of

his truth. We were always eager to see his radiant face.' Saying this, Hazrat Munshi Sahib began to sob, overwhelmed with emotion at the recollection of the Promised Messiah, peace be on him, even as a child sobs bitterly on being separated from its mother. Mr. Walter was so much impressed with this simple incident that he made mention of it in his book 'Ahmadiyya Movement', concluding with the following words:

'We may call Mirza Sahib deluded, but we can never call one who has created such a deep impression upon his disciples, an impostor.'

"I recollect another incident pertaining to Munshi Rura Sahib, related by Hazrat Khalifatul-Masih II, Allah be pleased with him. He has stated that one day someone knocked at the door of the Mubarak Mosque that opens into the house of the Promised Messiah, peace be on him. At this, he came out, and found Munshi Rura Khan standing at the door with a purse in his hand. Seeing Hazrat Khalifatul Masih II, Munshi Sahib broke down and sobbed bitterly. At last when he could control himself he handed over the purse to Hazrat Khalifatul Masih II, and said: 'I had an ardent desire to present some gold coins to the Promised Messiah, peace be on him, in his lifetime. But, partly due to poverty, and partly due to the fact that whatever I saved I hastened to present it to the Promised Messiah, peace be on him, this desire of mine was not fulfilled. Now I have brought these few gold coins thinking that, even if I failed to present any such gift to the Promised Messiah himself, peace be on him, I should, at least, present it now to his son.'"

This small incident is also an eloquent testimony of the deep love and affection that the Companions of the Promised Messiah, peace be on him, entertained for him.

I should like to mention here two incidents reported to me direct by Hazrat Mubarak Begum, the eldest daughter of the Promised Messiah, peace be on him. She said to me:

"One day, the Promised Messiah, peace be on him, was lying in his hujra (closet) which was to the west of the Bait-ud-Doa (Prayer Room). There was no one by him at that time. I entered the closet and started massaging him. Suddenly, I felt his body shiver, as if an electric current was

passing through him. His eyes were closed, and there were big drops of sweat, like pearls, on his forehead. Then he opened his eyes and wrote something on a piece of paper, and said to me, 'Call Meer Sahib', i.e. Hazrat Meer Nasir Nawab who was, at that time, in another room. When Hazrat Meer Sahib came, the Promised Messiah, handed over the paper to him, and said, 'Read this, it has just been revealed to me.' The words of the revelation were: 'Progress and success shall be accompanied by mighty Signs'."

Every one of you sitting here, is a proof of the truth of this revelation. Besides countless other Signs we see daily, every individual that joins the Movement constitutes a proof of the truth of this Revelation.

Hazrat Mubaraka Begum further reports:

"In 1907 or in early 1908, the Promised Messiah, peace be on him, was preparing for some journey. To me also he said, 'Offer two Rakats of "Nafil" (supererogatory Prayer) and offer "Doa-i-Istikhara"\*', and inform me if you see some dream. I did as instructed by him, and, at night I saw a dream that Hazrat Maulvi Nuruddin was sitting in a part of the Mubarak Mosque, and was reading a book of somewhat large size, holding it in his hand, and announced: 'These are the prophecies of the Promised Messiah, peace be on him, concerning me, and I am Abu Bakr.' In this dream I also saw Hazrat Ammajan (Promised Messiah's consort) distributing meat, sitting in the yard, downstairs'. Hazrat Mubaraka Begum adds, 'At that time I did not understand the meaning of this dream. But when the Promised Messiah, peace be on him, heard this dream from me, he said "Don't relate this dream to your mother.'"

In this dream, while, on the one hand, there was a hint of the approaching demise of the Promised Messiah, peace be on him, who himself had been receiving during the last two or three years of his life, frequent revelations presaging his demise, on the other hand, there was an indication of the establishment of Khilafat, and that Hazrat Maulvi Nuruddin Sahib would be his First Successor.

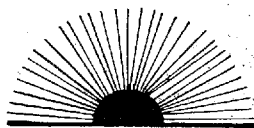
\* A supplication that, if a particular undertaking is good and auspicious within Allah's knowledge, He may ordain, facilitate and bless it, otherwise, He may cause it to be abandoned.



I shall now speak of the knowledge bestowed upon the Promised Messiah, peace be on him, by Divine grace. The Holy Prophet, peace and blessings of Allah be on him, had prophesied that in the time of the Promised Messiah religious wars would come to an end and Islam would triumph through reason, persuasion and argument. In accordance with this prophecy, the Promised Messiah, peace be on him, championed the cause of Islam with the Pen. God accepted this noble endeavour of his and bestowed upon him the title of "Sultanul-Qalam" (Master of the Pen).

All the writings of the Promised Messiah, peace be on him, his lectures and discourses, possess a special spiritual quality which attracts and impresses the mind and are proof of his being the recipient of Divine help and succour. Here I shall speak only of one writing and one speech, written and spoken with the help of special Divine grace. The first of these is "The Philosophy of the Teachings of Islam". It was written for the Religious Conference held at Lahore in the last days of December 1894, in which the representatives of all religions were invited to read papers written in the light of the teachings of their respective faiths on topics formulated by the Conveners of the Conference. Detailed accounts of this Conference were published in the Press and were set forth in the Report of the Conveners of the Conference and in the later writings of the Promised Messiah, peace be on him. I give here a summary of the report of Hazrat Bhai Abdur Rahman, one of the early Companions of the Promised Messiah, peace be on him.

(To be continued)



## FUNDAMENTALS OF PEACE

Sir Muhammad Zafrulla Khan

President, International Court of Justice

Address delivered at the World Conference of  
Religions for Peace, held in Kyoto, Japan

(Continued from last issue)



MUHAMMAD ZAFRULLA KHAN

The very heart and centre of religion, faith in a Beneficent Creator, has in the last few years been under vigorous attack both from inside and outside religion. Reference may in this context be made, among other publication, to *Honest to God*, by The Right Reverend John A. T. Robinson, till lately Anglican Bishop of Woolwich, England, whose thesis is that there is no being outside of us to whom worship or obedience is due, the centre of our being is the only god and a number of volumes published lately on behalf of a certain number of American clerics, proclaiming: God is dead. It may perhaps be said that all this and a great deal more of the same type is not so much a denial of God as a rejection of outworn concepts of the Divine which human intellect is no longer able to subscribe to. However that may be, it has become imperative to examine the concept of the Divine set forth within various religious disciplines.

The Quaran has a rich contribution to make in that context. Its very first chapter opens with:

*"All types of perfect praise appertain to Allah alone Who has created, nourishes, sustains and leads, stage by stage, toward perfection, all the worlds; Who has made provision, for the fulfilment of all needs before they arise; Who invests righteous action with beneficent results and Who is the Master of the Day of Judgment."*

A moment's reflection would show that these four Divine attributes are so comprehensive as to be the source, in principle and in essence, of all other attributes. A contemplation of the grace, mercy and beneficence portrayed in these attributes predisposes the human mind to the worship and obedience of the Creator and generates in it an over-powering yearning for communion with Him and to supplicate Him for strength, help and succor in carrying

through every benign design. This alone opens out tremendous vistas for contemplation by the human mind which is in itself a form of worship towards which there is constant exhortation in the Quran.

The subject of Divine attributes is treated in the Quran with a wealth of detail which is not easy to condense within the compass of this address. One or two quotations may, however, be permissible and may be of help.

*"Whatever is in the heavens and on the earth glorifies Allah. He is the Mighty, the Wise. His is the kingdom of the heavens and the earth. He is the First and the Last and the Manifest and the Hidden. He knows all things well. He it is Who created the heavens and the earth in six periods, then He settled Himself on the Throne. He knows what enters the earth and what comes out of it and what comes down from heaven and what goes up into it. He is with you wheresoever you may be. Allah sees all that you do. His is the kingdom of the heavens and the earth; and to Allah are all affairs returned. He causes the night to pass into the day and causes the day to pass into the night. He knows all your secret thoughts."* (57:2-7)

*"He is Allah and there is no god beside Him, the Knower of the unseen and the seen. He is the Gracious, the Merciful. He is Allah and there is no god beside Him, the Sovereign, the Holy One, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allah far above that which they associate with Him. He is Allah, the Creator, the Maker, the Fashioner. His are the most beautiful attributes. All that is in the heavens and the earth glorifies Him. He is the Mighty, the Wise."* (59:23-25)

He is the creator of the Universe through the exercise of His will and not merely the first cause. Having created the universe He does not sit back contemplating it but continuously regulates His governance of it.

*"Allah is the Creator of all things and He is Guardian over all things. To Him belong the keys of the heavens and the earth."* (39:63,64)

*"Allah is He Who raised up the heavens without any supports that you can see. Then He settled Himself on the Throne and He pressed the sun and the moon into service, each pursuing its course until an appointed term. He regulates it all. He clearly explains the Signs, that you may have firm belief in the meeting with your Lord. He it is Who spread out*

*the earth and made therein mountains and rivers, and fruits of every kind He has created in pairs. He causes the night to cover the day. Therein surely are signs for a people who reflect."* (13:3,4)

The announcement from across the Pacific being repeated with a certain degree of fanfare, that God is dead as a historical fact in our age, is not rejected by the Quran merely by the axiomatic implication that by His very nature the Divine being eternal is not subject to death, but is refuted expressly.

*"Allah — there is none worthy of worship save He, the Ever-Living, the Self-Subsisting and All-Sustaining. Slumber overtakes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that dare intercede with Him except by His permission? He knows all that was before them and all that is behind them; and they encompass nothing of His knowledge except that which He pleases. His knowledge comprehends the heavens and the earth; and the care of them wearies Him not. He is the Most High, the Most Great."* (2.256)

Even more specifically:

*"Put your trust in the One Ever-Living Who dies not, and glorify Him with His praise. Sufficient is He as the Knower of the defaults of His servants. He Who created the heavens and the earth and all that is between them in six periods and then settled Himself on the Throne. The Gracious One."* (25.59,60)

It is stressed that God needs not the worship of His creatures or His glorification by them but that man is in need of establishing communion with Him through worship of Him and obedience to Him.

*"If you and all those that are in the earth were to deny God it would not in any manner detract from His majesty. Allah is Self-Sufficient, Praiseworthy."* (14:9)

All God's attributes are in operation all the time and suffer no weakness or diminution thereby:

*"Surely We created the heavens and the earth and all that is between them in six periods, and We perceived no weariness in consequence."* (50:39)

and again:

*"Have We become weary in consequence of the first creation? Nay, but they are in confusion about the new creation." (50:16)*

*"When He determines a matter He commands that it be and everything concerned therewith in the universe then co-operates, so that His command is carried into effect." (36:83)*

Man and the universe were not only created through the exercise of divine will, they have been created with a purpose.

*"We created not the heavens and the earth and all that is between the two by way of sport. If We had wished to find a pastime We would surely have found it in that which is with Us, if at all We were to do such a thing." (21:17,18:44:39,40)*

*"We have not created the heavens and the earth and all that is between without purpose. That is the view of those who deny Us." (38:28)*

*"We have not created the heavens and the earth and all that is between the two but in accordance with the requirements of wisdom." (15:86; 46:4)*

Man has also been created with a purpose and with a responsibility.

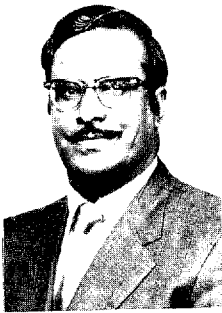
*"Do you imagine that We created you without purpose and that you would not be brought back to Us? Exalted is Allah, the True king. There is no god but He, the Lord of the glorious Throne." (23:116,117)*

(To be continued)

## THE ECONOMIC STRUCTURE OF ISLAM

Malik A. Mannan, M. A.

(Continued from last issue)



Islam demands that supplies should not be held over in expectation of higher prices, for such interference with the play of natural forces is harmful to society. Some people seem to believe that state control over the market is a modern economic development, but this is not so. Islam, about fourteen centuries ago, recognized the need of such control in certain emergencies when it forbade "ihtikaar" which means to hold back a commodity from consumers in order to force up prices. The Islamic State would compel such dealers or producers to decrease their stocks.

Similarly, Islam does not permit that prices should be forced down by improper artificial means, for this enables some dealers to make high profits, and strangle their rivals. Hazrat Umar, during the course of his Khilafat, once came across an outsider in Medina selling dried grapes at rates which local producers and dealers could not compete against. He, therefore, asked the man to remove his wares from the market and sell at the price level prevailing in Medina. When asked on what ground he had issued this order, Hazrat Umar replied that otherwise the local merchants would suffer a loss, although considering local conditions, they were not charging an undue price. It is true some companions questioned the validity of this order in view of the Holy Prophet's saying that market rates should not be interfered with. But their objection was not well-founded since the interference, prohibited by the Holy Prophet was interference with the free play of supply and demand. This kind of interference is indeed injurious and should never be attempted, for the public gains nothing thereby.

In short, the Holy Prophet has prohibited only improper interference with price levels or the normal operation of supply and demand; he has not forbidden control to check abnormal evils created by abnormal factors as is evidenced by the fact that he prohibited "ihtikaar," so that Hazrat Umar's action was fully justified and valid in the light of the Islamic Shariat.

(to be continued)

## CONDITIONS OF INITIATION INTO AHMADIYYA MOVEMENT

*Laid Down By its Founder*

*The Promised Messiah (Peace be upon him)*

The initiate shall solemnly promise:

- I. That he shall abstain from Shirk (association of any partner with God), right up to the day of his death.
- II. That he shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself to be carried away by passions, however strong they may be.
- III. That he shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet; and shall try his best to be regular in offering the Tahajjud (pre-dawn supererogatory prayer) and invoking Darud (blessings) on the Holy Prophet; that he shall make it his daily routine to ask forgiveness for his sins, to remember the bounties of God and to praise and glorify Him.
- IV. That under the impulse of any passion, he shall cause no harm whatsoever to the creatures of Allah, in general, and Muslims, in particular, neither by his tongue nor by his hands nor by any other means.
- V. That he shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allah and keep himself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he shall march forward.
- VI. That he shall refrain from following Un-Islamic customs and lustful inclinations, and shall completely submit himself to the Authority of the Holy Quran; and shall make the Word of God and the Sayings of the Holy Prophet the guiding principle in every walk of his life.

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## CONDITIONS OF INITIATION INTO AHMADIYYA MOVEMENT

*Laid Down By its Founder*

*The Promised Messiah (Peace be upon Him)*

- VII. That he shall entirely give up pride and vanity and shall pass all his life in lowliness, humbleness, cheerfulness, forbearance and meekness.
- VIII. That he shall hold Faith, the honour of Faith, and the cause of Islam dearer to him than his life, wealth, honour, children and all other dear ones.
- IX. That he shall keep himself occupied in the service of God's creatures, for His sake only; and shall endeavour to benefit mankind to the best of his God-given abilities and powers.
- X. That he shall enter into a bond of brotherhood with the Promised Messiah, pledging obedience to him in everything good, for the sake of Allah, and remain faithful to it till the day of his death; that he shall exert such a high devotion in the observance of this bond as is not to be found in any other wordly relationship and connection demanding devoted dutifulness.

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